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F R I E N D L Y
A D V I C E
T O A
P A T I E N T;

Calculated more particularly for the Use of the
Sick, belonging to the *Infirmaries*, as well the
Out-Patients, as those *within the House*; tho' the
greatest Part of it is suitable and of equal Service
T O E V E R Y S I C K P E R S O N.

By JAMES STONHOUSE, M.D.
Physician to the *Northampton Infirmary*; and formerly
of *St. John's College, Oxford*.

*Did not HE that made me in the Womb make him; and did
not ONE fashion us in the Womb? Job xxxi. 15.
Condescend to Men of low Estate. Rom. xii. 16.*

T H E F I F T E E N T H E D I T I O N .

L O N D O N :

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PREFATORY ADVERTISEMENT.

THE FRIENDLY ADVICE, in this little Treatise, will appear to the Reader *somewhat foreign* to the Province of a PHYSICIAN.—Doubtless it is so :—But the Experience of many Years in that Character (particularly in the INFIRMARY at NORTHAMPTON) gave me too many *sad* Instances of the Want of *other than medical* Assurances; and that too in Matters of *everlasting* Concern. To limit therefore to one *particular* Province, a Regard to our Fellow-Creatures, when it is capable of being so beneficially extended, would in *my* Opinion, debase even Humanity itself, and is utterly inconsistent with the Christian Temper. And tho' a due Deference to the Publick inclines me to justify this Undertaking, yet every candid Reader will readily allow, that I need not make much Apology to *others*, for what my own Conscience assures me is a necessary Duty.—The frequent Opportunities of observing different (and for the most Part uncultivated) Minds under those various Circumstances of Distress, which intitle them to Admission into a publick Infirmary; and especially my Conversation with Patients *there* in the Progress of their Distempers, and sometimes in the last Hours of their Lives, have furnished *me* with some particular Advantages for an Undertaking of this Nature; which, *easy* as it may seem, *they*, who think and assert it to be, will give, by that very Assertion, a sufficient Proof of their own Disqualifications for it.—It may too often be inconsiderately, and therefore unsuccessfully attempted; but perhaps *they*, who are best able to perform it, are the most sensible of its Difficulties.

It indeed requires no less Attention to a variety of *Circumstances*, in order to restore Health and Soundness of *Mind*, than to the several *Symptoms* in order to cure the Diseases of the *Body*: For it is by no Means sufficient to say, I will talk to a Man in such and such a Manner, because he is *sick*, or in *Pain*: The Nature of his Malady; the Course of Life, which in some Instances might occasion, or contribute towards it; the Tenderneſs, or Inflexibility of his *own* Nature; any Abuse or Defect of his Reason or Education; his Presumption or Despair; the various Approaches towards either Extreme; and the Sense or Disregard, which he shews to Chastisements or Mercies; all these, I say, require a *very different* Treatment. So that whoever can justly hope to succeed, must not only have a distinguishing, and well disposed Mind, but be long conversant in these *several Circumstances*: He must also be *habitually* exercised in the Methods, and well furnished with the Arguments and Texts, proper for Conviction, Reproof, Instruction, Exhortation and Comfort.

These Reflections, which suggested the apparent Usefulness of some such Help as this, had *with me* the Force of an Obligation to attempt it, so far as is consistent with any *general* Plan, or Course of Directions; though still we must allow, that there will be a *great Difference* between what is *written down*, and the casual unrestrained Freedom of a *personal* Conversation; together with such a prudential Use of Opportunities, as will arise from *Observations* of the Patient's Disposition, sometimes indeed to be learnt in his very Countenance.—From *these* a Judgment may be formed, what *Sort* of Discourse will be most suitable at that *particular* Time; and how far he is likely to reject, or receive, any Profit by it.

The *Advice of the Physician*, how judiciously soever given, will in *many* Cases be fruitless, even where our Expectations are the most sanguine; and one Time or other, must necessarily become so in *all*: But, whilst Reason is not wholly extinct, the good *Offices of the Christian* may always be useful.—Having therefore *deliberately* weighed the Design, I was encouraged to proceed in the

Execution

PREFATORY ADVERTISEMENT.

Execution of it, for these *obvious* Reasons among others —
 “ that nothing of this Kind had hitherto been published ;
 “ and that one of *my* Profession might reasonably hope for
 “ some *particular* Attention ; especially from those, who
 “ have entertained a favourable *Opinion* of me, and
 “ were, or had been, under my Care, as a *Physician*.”

Whatsoever I have advanced, either in this Preface, or in the Treatise itself, is *intirely agreeable* to the Convictions of *my own* Conscience, as to the certain Evidence, and great Importance, of those Principles and Practices, which I have enforced and recommended : And I shall esteem myself peculiarly happy, if what I have here suggested may have its due Weight and Influence on the Minds of those, who read it ; and animate them, as our Saviour has injoin'd, to SEEK FIRST (preferably to every other Consideration) THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS : “ *For what shall it profit a Man if He gain the whole World, and lose his own Soul ?*”

It is far from my Design to recommend the *peculiar* Tenets of any Sett of Men, and I have therefore to the utmost of my Power avoided all *Singularities of Expression* ; yet, as scarcely any Thing can be advanced, which *some* have not questioned, or made Matter of Dispute, I have referred to such Texts of Scripture, as appear to *me* evidently to speak the *same* Sentiments, that I might, as far as possible, be sheltered under their *sacred Authority* from that censorious, and cavilling Disposition, by which *some* rather seek to distinguish *themselves*, than to serve the *common Cause* of Religion.

Having thus unreservedly avowed the settled Principles of my own Heart ; founded upon the most mature Deliberation, and a long Observation on Men, Manners, and Things :—And, having been induced by the most charitable and friendly *Motives*, as well to the Acknowledgement of my own religious Opinions, as to this Undertaking in general, I am inclined to hope my Reader will in the *same* Disposition, most readily excuse whatsoever in Point of Judgment, or Impropriety of Expression, might admit of Censure ; and that, if he cannot altogether think in the *same* Manner with *me*, our Difference

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in Opinion may no Ways lessen our good Will and Affection, but that he will candidly allow *me* the same Liberty of judging, which he has an undoubted Right to use for *himself*.

After all, if this publick Testimony of my *firm* Belief of CHRISTIANITY; the free Declaration of my own Sentiments; and my *Compassionate* Regard to the immortal Souls of the *lowest* of my Fellow-Creatures, should expose me to any Degree of *Contempt* and *Ridicule*, in such an Age as *this*; wherein Levity of Mind, and its natural Consequence, Dissoluteness of Manners, are equally evident and deplorable, I shall not be very anxious as to the *Event*, (being well satisfied in the Approbation of my own Conscience, as to the integrity and Benevolence of my Views) but shall *refer* myself to the Decision of that Day, *when the Secrets of all Hearts shall be manifested*, and our eternal States *unalterably* determined.

Northampton,
July, 9, 1748.

VERSES

VERSES to the AUTHOR:

By a PHYSICIAN.

*LONG had the Art of Healing been confin'd
To save the Shell, the Prison of the MIND;
Curious had view'd the tinctur'd Duets of Bile;
And trac'd the silver Channels of the Chyle,
Pursu'd the purple Maze thro' ev'ry Vein,
The Nerves, that vibrate, and the Glands, that strain.
Hills, Vallies, Woods, and Springs were all explor'd,
The Sea was ransack'd and the Earth was * bor'd.*

*Thus Sons of Med'cine! all your fond Regard
This perishable Frame of Man has shar'd:
Nor did the Soul your due Concern employ,
Tho' doom'd to endless Pain, or endless Joy.*

*Thy Knowledge no such narrow Limits bound,
Thy Labours, STONHOUSE, take an ampler Round.
With equal Skill, and with a warmer Heart,
Successfully you cure the mortal Part;
Whilst with each Cordial, heav'nly Balm you pour,
To cheer the Sick, or calm the dying Hour.
'Tis Thine the tender † Moments of Address
To seize, and strongly sacred Truths impress:
To bid the Patient's Prayer with Faith arise,
And breathe its grateful Incense to the Skies.
To urge the Saviour's all-atoning Blood;
And animate the Sinner to be good.*

*Humane, as learn'd, with other's Bliss you glow,
Feel, sooth, deplore, and heal another's Woe.*

*Ardent while thus your Christian Efforts seek
Health for the Poor, and Comfort for the Weak;
Your Care for their immortal Welfare shewn,
With heighten'd Lustre shall augment your own.*

J. K.

* In searching for different Mines, and Minerals, it is customary to bore the Earth; and some of the most efficacious Medicines are taken from thence; as Mercury, Sulphur, Steel, and Antimony.

† *Mollissima Fandi tempora.* VIRG.

TO JAMES STONHOUSE, M. D.

Written soon after Recovery from a dangerous Illness

'TIS laudable,—'tis friendly (sure !)

Corporeal *Maladies* to cure :

But 'tis a more exalting Praise

The Sin-distemper'd Mind to raise ;

To meditate with Godlike View

The Health of Soul and Body too.

THEE for this WORK shall Thousands bless,

(Read on the Beds of pale Distress)

And thank the providential Woe,

That brought them HELPS like thine to know.

The heal'd Artificer, whose Hand

Domestick, pressing Wants demand,

More useful made by Thee shall come,

A double Blessing to his Home.

The well rul'd Family shall prove

An happier House of Faith and Love ;

And own that all the Joys they share,

Sprung from thy Pen, and medic Care.

Oh ! long belov'd, long honour'd live !

Example to thy Brethren give ;

May THY ATTEMPT to ev'ry Heart

An emulative Zeal impart !

And let their prais'd Ambition be,

To act like * BOERHAAVE, and like THEE.

MOSES BROWNE.

* This is intended as a Reference to a very conspicuous, and exemplary Part of Dr. Boerhaave's Character ; namely, that he did not think, that the most reverential Acknowledgement, and most open Profession of his Religion, as a Christian, derogated in any Degree from his high Reputation, as a Physician. — It was his constant Rule to rise very early, and to spend about an Hour in secret Prayer, and in Meditation on some Part of the Scriptures. This Rule he recommended to his intimate Friends, as the best He could give them, for
their

STANZAS occasioned by Dr. STONHOUSE'S
Friendly Advice to a Patient.

FRAIL Sons of Dust!
Sad Offspring of polluted Clay!
No longer good or just,
To Vice and Folly still a Prey,
Say, can ye hope for Happiness below?
Alas! its limpid Stream thro' purer Channels flow.

their Preservation; judiciously observing, that the Health of the Body must, more or less, be dependent on the Tranquillity of the Mind;—and that “*there is no Peace to the Wicked.*”

Being asked “*how it was possible for Him to undergo so much Fatigue in his Profession?*” He replied, “I have habituated myself from my Infancy to Punctuality and Dispatch; and my Morning's Retirement gives me Spirits for the Day; and enables me to “*act, as in the immediate Sight of GOD:*”—of that God, to whose Bounty He attributed all his Abilities; to whose Grace he ascribed all his religious Attainments; by whose Providence he had long been directed, and supported in a Profession, which engaged him in a necessary and constant Attention to the various Distresses, and Miseries of his Fellow-Creatures; and to whose Will he was *entirely* resigned in every Circumstance, which related to himself, or others.—May the Example of this Eminent * Man extend its Influence to his Admirers, and Followers; and whilst they pursue his *medical* Knowledge, may they aspire to that exalted Piety of which he was so admirable a Pattern!

* See his *Life*, from whence the following Quotation is taken, which shews what Regard the great Boerhaave paid to Religion.—“His Time was *wholly* taken up in visiting the Sick, searching into every Part of Medicine with the utmost Diligence, and reading the Scriptures, which he generally did after Morning Prayer.—He was particularly fond of such Authors as placed the *Love of God*, and its consequential Duties, in the clearest Light; and was *therefore* remarkably compassionate to his Fellow-Creatures, and cheerful in his Family, even under the most trying Afflictions.”—He would sometimes say with Job, “Shall we receive Good at the Hand of God, and shall we not receive Evil?”—Especially when *that very Evil* (how grievous soever *at present*) is designed for our future Good; for “*as a Father chasteneth his Son, so the Lord our God chasteneth us.*” Deut. viii. 5.

Say,

Say, can yon Flower,
 Tho' ting'd its silken Buds with Gold,
 If cank'rous Worms devour
 Its pearly Gemrs ere they unfold,
 Ere Hope its spreading Beauties to display?
 Alas! its Leaves contract, grow wrinkl'd, and decay.

Created pure,
 Man was the Child of Health, and Joy;
 Oh! had his Faith been sure,
 His Blifs had been without Alloy.
 But Sin, and Death prevail'd; and with them rose
 Disease, insatiate Fiend, with all her kindred Woes.

Ye vengeful Train
 Of Ills, that rack the Race of Man!
 Sad Family of Pain,
 That make him loath Life's little Span!
 Say, was it given you uncontroll'd to rage?
 No!—Medicine brings her Balms your Fury to assuage.

The eternal King,
 Whose tender Mercies still endure,
 Has bid the genial Spring
 Pour forth a thousand Herbs of Cure,
 Has bid the Sea, the Fountain, and the Mine
 To ease the torturing Pang, their lenient Stores resign.

At his Command
 Fair Charity shoots from the Skies;
 She opes each wealthy Hand,
 And bids yon friendly Walls * arise;
 She spreads the Couch, prepares the healing Draught,
 And "come, ye Poor, she says, Here find Relief unbought."

Hail sacred Dome!
 Hail blest Asylum of the Poor!
 Lost in his lonely Home,
 The HIND † diseas'd had died obscure:
 But here restor'd to Labour, and to Life,
 Again he clasps his Babies, and cheers his drooping Wife.

* The INFIRMARY. † A Cottager, or labouring Man.

Nor rais'd alone
 To transient Life, that soon must end;
 From Mercy's downy Throne
 Here blest Impressions oft descend:
 For see while Med^cine makes the Body whole,
 This little Tract affords Prescriptions for the Soul.

Yes, gen'rous Friend,
 Thy Skill attempts the nobler Part,
 The Will deprav'd to mend,
 To probe and cleanse the ulcerous Heart,
 And, through the Saviour's all-restoring Blood,
 To raise to endless Life, the Penitent and Good.

T. P.

✂ The Society for Promoting Christian Knowledge has adopted this little Tract into the Number of those Books which they disperse, as properly calculated for the Revival, and Advancement of true Religion: It is sold singly for three Pence, or a Guinea per Hundred: But it may be had, on the Terms of the Society, by any of their subscribing Members: namely, at Half-Price: the other Part being defrayed out of the Society's Fund.

The Bookseller begs Leave farther to add, that the Price of this is less than that of any other Tract of the same Size; which is owing to the largeness of the Impression, which, through the Hope of supplying most of the Infirmaries, he has had printed, and to the Author's Generosity in not taking Copy-Money for this, or any of the preceding Editions.

N. B. A little Tract, intitl'd, SPIRITUAL DIRECTIONS to the Uninstructed, written by the same Author, is likewise adopted by the Society; and may be had singly for four Pence, or one Pound eight Shillings per Hundred. These two little Tracts are generally bound up together; and are then sold for two Guineas per Hundred.

For such as are so charitably disposed as to give them away to private Families, or to send them to the Plantations in America; or for the Governors of Infirmaries, who purchase them to distribute to the Patients, it will be most adviseable to have them sewed in Pasteboards; as all those are, which are procured of the Society.

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A D V I C E
T O A
P A T I E N T.

I N T R O D U C T I O N.

ONE of our blessed Saviour's *principal* Commandments is, "Thou shalt love thy Neighbour, as thyself*;"—one of those on which, he tells us, *hang all the law, and the Prophets*. In Obedience therefore to this *Command*, it is my constant and sincere Desire, that *every* Neighbour, especially every *afflicted* Neighbour, should be truly dear to me: and I can confidently say, that *the Advice*, which I am now offering, proceeds from real *Love* to you, as a Fellow-Creature; as a Fellow-Christian; and as one *now* in a Condition, which intitles you to *particular* Compassion.

To be at once *sick*, or *lame*, and *poor*, perhaps too *uninstructed*, are afflicting Circumstances indeed;—and it ought certainly to *dispose* me, according to the *Abilities* God has given me, cheerfully to do my Part, as a *Physician*, a *Christian*, and a *Subscriber*, towards your Cure, Instruc-

* Matt. xxii. 39.

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tion, and support.—But, as Charity to the *Soul*, is *unquestionably* the noblest of *all* Charities, I would especially attend to *that*; heartily wishing so to join the happy Purposes of a *Reformatory* with those of an *Infirmery*, as not only to restore your *bodily* Health, but *effectually* to promote your *spiritual* Welfare, and *eternal* Salvation.

“For the Benefits of an *Infirmery* (as hath been excellently observed by the Reverend Dr. GREY, in his Sermon preached at the opening of this Charity, at Northampton,) are not confined to *bodily* Pain and Sickness, but may extend themselves yet further, to the *spiritual* Maladies of those, who are under the Care of it. The Ignorant *here* may be instructed, and the Dissolute reclaimed, and the Dead in Trespasses and Sins, through the *all-powerful* Grace of God, be raised to the Life of Righteousness.—The strict Regularity to which the Patients are obliged, the *spiritual* Assistance which is charitably administered to them, the Aptness of Men’s Minds to receive *religious Impressions* in Time of Sickness and Distress, and the good *Improvement* that will be made of it, to the pressing *Home* upon them their *everlasting* Concerns; whilst they are *here* in a *suffering* and *declining* Condition; ALL contribute to this happy Change.—And who is there, that feels not an *inward* Pleasure (a Pleasure which must greatly *overpay* his Liberality) when he reflects, that by a *small* Benefaction, He may be *happily instrumental*, not only to the prolonging of a *mortal* Life, but to the *saving* of an *immortal* Soul.”

The Visits of a *Physician* to every particular Patient cannot be long; and much of the little Time He spends with *each*, must be employed in the Advice *peculiar* to his Profession. The *great Duty* of instructing the ignorant can but rarely, in *any* measure, and never *fully* be discharged by him. I would therefore gladly make up the Deficiency, by applying myself to you in *this* Manner; which enables me to speak to those, whom I see not;—to those at the greatest Distance from me;—and perhaps I may *continue* to speak when my Lips are silent in the Dust; for though I am not a *Minister*, I should scarcely think I deserved
the

the Name of a *Christian*, if I was not willing, when *proper* Occasions offer, to instruct and comfort you, as *your* Circumstances and *my own* may permit; and not *your* only, but such others, as may hereafter stand in need of the same charitable Assistance.

Suppose me then sitting at your Bed's Side, and to address you,

- I. As under the *afflicting* Hand of God;
- II. As lodged in a Place, where you are daily receiving many of his *Mercies*;
- III. And as surrounded with several instructive *Objects and Circumstances*, which, if it be not *your own* Fault, may be *very serviceable* to you.

SECTION I.

ADVICE to a PATIENT, considering him, as under the *afflicting* Hand of God.

THE first necessary *Advice* will arise from the Consideration, that you are now under the *afflicting* Hand of God.—The Place, in which this finds you, as a Patient, supposes two *very grievous* Afflictions concur; namely, That you are under some Illness, or unhappy Accident; and that you are so poor, as not to be able, at your own Expence, to procure *proper* Relief.—The Governors would not have *admitted* you, if they had not been persuaded, that this *was* your Case: And there would be so much Injustice and Wickedness in *deceiving* them into such a Persuasion, that I shall not entertain any such Supposition.

To regard God
as the Author of
Affliction.

You are *afflicted*, and I hope you know your *Afflictions* come from the Hand of God, —You *must* know it, if you *believe* there is a God, and that he preserves, governs, and directs all Things: A Fact so evident to the common Sense of Mankind, that, I would hope, none can so much as *question* it.—Now, if you believe, that God so far regards you, as to send *Afflictions*, (as you know too, that “He does not afflict *willingly*, or

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"grieve the Children of Men *," you *must* believe, that He has *merciful Designs* in afflicting you;—and that, as He is always *present* with you, so, He *observes* what Influence this *Affliction* has on your Mind; as a *wise Physician* who has prescribed for a Patient, will attentively remark what Effects his Prescriptions have produced.

The Apostle expressly tells us, "That God corrects us for our *Profit*, that we may be *Partakers* of his *Holiness* †."—But that we *may* be so, it is necessary, as *Solomon* directs, "in the Day of Adversity, to *consider* ‡."—My first *Advice* and Request to you therefore, is, that you would seriously *consider* what is your *present* State of Mind, that so you may the better apprehend the *particular Design* of our heavenly Father in thus *chastising* you.

Let me intreat you to reflect, in the first Place, whether you have Reason to believe that you *are*, or are *not*, a *real* Christian:—I take it for granted, that you are *called* a Christian;—that you have been baptized;—and that you have not *expressly renounced* your Baptism;—that you have often attended some Place of Christian Worship;—and that you believe the Scriptures to be the Word of God.

But, certainly, this *alone* is not enough to prove you a *real* Christian, and to secure your Salvation: For if there be any Crimes in the World, which can draw down the Wrath of God, and expose us to the manifest Danger of eternal Damnation, such Crimes are too frequently found among *some*, who are baptized; who attend public Worship; and deny not the Truth of the Scriptures.—Are there not, among such, "*Whoremongers, Liars* §,—"*Adulterers, Thieves, Covetous, Drunkards, Revilers, Extortioners* &?" Now the Scripture expressly says, of all these, *That they shall not inherit the Kingdom of God*; and that the *abused* Name of a CHRISTIAN, which they presumptuously retain, shall be so far from

* Lamentat. iii. 33. † Heb. xii. 10. ‡ Eccles. vii. 14.
§ Rev. xxi. 8. § 1 Cor. vi. 9, 10,

availing

availling them, that it shall enhance their Condemnation*:—Nor is *profane Swearing and Sabbath-Breaking*, though persisted in by such Multitudes, less destructive; For “the Wages of *these* Sins is (*eternal*) Death,” and the Practice of them a *sure* Sign of an irreligious Heart.

If therefore you find, in your own Conscience, that you *profane* the Name of God;—that you *customarily* break his Sabbaths (as if you would force your Way through *that* Fence, to a Thousand *other* Transgressions;)—that you have lived in secret, or open Uncleanness;—that you allow yourself in Lying, Stealing, Cheating, Covetousness, Drunkenness, Backbiting, or Injustice;—or in *any other* evil Course, which you *know* to be contrary to the Word of God, and the Design of his Gospel; you cannot *doubt* one Hour, nay, one Moment, about your State.—Whatever your *Notions* and *Pretences*, and *Forms* of Religion may be, you are undoubtedly *wicked*, under the *Displeasure* of God;—and in *Danger* of everlasting Misery.—You have therefore *Reason* to think, that God thus *afflicts* you, to rouse and awaken your Conscience;—to shake you as it were, out of this dead Sleep of Sin, that you may humble yourself before him; lest *this Sickness* consign you over to Death, and Death to that Judgment, for which you are so unprepared.

But I must in Faithfulness farther tell you, that though you may be free from any such *abominable* Wickedness, as I have described, you may nevertheless be a formal, lukewarm, and *fruitless* Professor of Christianity;—under the Guilt of numberless Sins, and in the Way to utter Ruin.—Undoubtedly you are so, if you have “*no Fear of God before your Eyes* †;”—if you have “*no Love to God* ‡;”—if you live “*without God in the World* §;”—if you have not been

* “Not every one that *saieth* unto me, *Lord, Lord*, shall enter in to the Kingdom of Heaven; but he that *doeth* the Will of my Father which is in Heaven.” *Matt. vii. 21.*

† Psalm xxxvi. 1.

‡ John v. 42.

§ Ephes. ii. 12.

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used to pray;—and I will add, (for indeed the *Proof* of this may be brought to a short Issue) if you have not been used to pray * *alone*, and have not been *sincere* and *earnest* with God in your Addresses.—It has often and justly been said, “ a Man may as well live without *Breath*, as a Christian “ without *Prayer* :” And merely to pronounce *Words* before God without any *inward* Meaning, or *suitable* Affection, is not *really* *Prayer*, whatever it may be called.

Nay, I must tell you farther, that though you may have felt *some* Awe of God on your Heart; and though you may, in a *customary* and *formal* Manner, have prayed to him in public, or in secret, or even with some *transient* Affection; yet you are not a *real* Christian if you have not a *true* Faith in Christ; that is to say, if you have not been made *thoroughly* *sensible*†, that you are a miserable Sinner;—that, as all your Faculties are the Gift of God, (who needs not the Services, or Assistance of the purest Angel, much less the imperfect Obedience of guilty Man) you cannot be justified before God by any Works of your own;—if you have not been fully convinced that you can be saved only through Christ, and obtain Pardon and Acceptance through the Merit of his Blood and Obedience, by which he procured for us the Offers of Grace, and all the Blessings of the new Covenant;—if you have not, I say, in *this* Persuasion, committed yourself to God, through Christ the Almighty Saviour; with a sincere Desire to be holy *here*, in order to be happy *hereafter*; with an unfeigned Repentance for all your past Sins; and with an humble Resolution, that, by the Grace of God,

* *When thou prayest, enter into thy Closet*, &c. Matt. vi. 6. The Word CLOSET, in our English Translation, signifies, in the ORIGINAL, *Closet*, *Chamber*, *Wardrobe*, *Warehouse*, or any other separate Apartment.—And Christ might probably use a Word of such Latitude, that none might plead, in Excuse for the Omission of secret Prayer, the Want of so convenient a Place for Retirement, as they could wish.—I thought it necessary just to hint this, and to observe farther, that *every* Patient in a *public* Infirmary may consider himself, when kneeling at his Bed-side with his Curtains drawn around him, to be (scripturally speaking) in his Closet.

† 1 John i. 8.

you will reverence all his Commands; and endeavour, for the Time to come, to obey them;—*if such a Faith*, and Consciousness of your own Insufficiency be wanting, I must declare to you *again*, (though with much Concern) that your *Hope* is no other than *Presumption*;—and it would be great Treachery to God, and Cruelty to your Soul, should I *flatter* you in it.

Here I must observe, that *Presumption* is not confined to that audacious Disposition, which is evident in hardened and profligate Sinners, who seem to disregard, and even defy their Creator. There is another Kind of *Presumption*, the more dangerous on account of its *Disguise*, which may be such as to conceal its Nature and Tendency from those, who are the most deeply infected with it.—For Instance, there are some, who are inclined (though surely through *Ignorance*, for I cannot in Charity suppose any *other Cause*) to think themselves in no Danger, nor their Souls at all distempered. Their Insensibility, not less dangerous to the *Mind*, than a mortified Limb to the *Body*, requires a peculiar Treatment: Those I mean, whose Conscience is quiet, and easy on a *false* Foundation; and whose Language, even on the Verge of Eternity, is of this Kind. “I have done no Harm.—I have wronged no one.—I am as good as the rest of my Neighbours.—I am no more afraid to die, than any one else.”—And to such as *these*, who know not the Corruptions of their own Nature; their immense Distance from their most holy Creator; or their Need of a Saviour, I am now addressing myself; to awaken in them, if possible, a thorough Sense of their own *Vileness*; and, as this Expression is warranted by Scripture, (see *Job* xl. 4.) it can admit of no just Exception:—nor will any, I hope, on such an Occasion, as this, think what follows is too severe:—For, whatever may be the *Appearance* of severity, I must assure the Reader, that such Passages, wherever they occur, are extorted by the *most compassionate*, and *zealous* Concern for his eternal Welfare.—Would it not be greater Cruelty to *conceal* the deplorable Misery of your *spiritual* Condition, than through an ill-judged Compassion to *omit* the Prescription of a *needful* Remedy, because it may be *loathsome* to

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the Taste? Or to *forbear* through a false *Tenderness* a *necessary* Incision, because it will be *painful* to the *Flesh*.

I must remind you therefore, that an inspired Writer speaks not of *this*, or *that* notorious Sinner, but of *every* Man, when placed in the immediate Sight and Presence of God, as appearing abominable “and filthy.” (See *Job* xv. 16.) And to make you *more sensible* of this, with which the *Generality* of Mankind, seem *so very little* affected, I must *intreat* you, that you would imagine yourself called by *Name* into the Presence of our *Great Judge*.—Suppose, that you saw him seated upon his Tribunal, in all the Pomp, Majesty, and Terror, in which He will be manifest at the *last*, and *decisive Day*.—Imagine, that while all the World was in *Flames* around you, and the Pit of eternal Destruction opened its Mouth to *swallow up* those miserable Creatures, whom *Divine Justice* should doom to it, God should *charge Home* upon you the Guilt of *every Sin*, from the *first Day* in which you were capable of an actual *Violation* of his Law, even to the *present Moment*, you have committed, in every *Place*, *Circumstance*, and *Relation* of Life; and should *add* to the Account,—all the Means of Grace which you have neglected or used without Advantage, namely, attending on Sermons without Edification;—on Sacraments without Faith and Repentance;—praying without Attention;—confessing without Remorse;—hearing the Terrors of the Law without being alarmed;—the comfortable Proposals of the Gospel without embracing them;—all the *Gifts* and *Talents*, with which he had intrusted you, and which you have not duly improved, or probably have perverted into Occasions of Mischiefs. Imagine Him to reckon with you for every *forgotten Mercy*—He has bestowed on you, through so many Years of Prosperity and Comfort, with which you have been blessed; and for the *needful Afflictions*, which, in his fatherly Wisdom, he has seen fit to appoint, and by which you have not been *humbled* in a becoming Manner;—for every *Conviction* of your own Conscience, and Motion of *his Spirit*, which you have not seconded; nay, which you have resisted

resisted and overborne;—for all the *Vanity, Pride, and Licentiousness* of your Thoughts;—for all your lascivious, passionate and slanderous, yea, “*all your idle Words;*” (Matt. xii. 36.) by which is meant, every Part of your Conversation, that has an evil Tendency or Effect either designed, or naturally resulting from it;—and all this too in Comparison with what He knew you *might* have been, and *might* have done for his Service, with the Capacities and Opportunities, which he has given you:—In Comparison too with the *many better* Purposes you have formed, and solemn Resolutions, and Vows, which you have made, and broken:—And then let your own Heart answer, whether you would *dare* to stand the *Consequences* of such an Examination and Account as *this*:—Or whether all your towering Confidence would not be blasted by the *Curse* denounced “*against every one, that continueth not in all Things, which are written in the Book of the Law, to do them.*” Gal. iii. 10.

Call all these *awful* Representations at once,—and, in full View of them *all*, let *Conscience* answer, whether before *that* Tribunal you would *presume* to say, “*Judge me, O Lord, by my own Virtue, and Duties: I am the Man, who have completely obeyed all thy Commandments.*” Nay, would you *venture* to say, “*Judge me, O Lord, by the best Month, or Week, or Day, as it appears to thy all-penetrating Eye, and stands in Comparison with thy perfect Law.*”—Or would you not much rather choose to cast yourself (without *any* Exception for the *best* of your Days, or Duties) upon the overflowing *Mercy* of God, and the *Merits* of the Lord Jesus Christ, our compassionate Redeemer? And if you intend to make *that* your Refuge, and your *Plea* at the Bar of God; prepare yourself for it, not only by disclaiming all Pretences to *Merit* of your own; not only by acknowledging yourself an *unprofitable* Servant (because far beyond this must the best and holiest of the Sons of *Adam* appear wanting, if weighed in the strict Balance of God’s Justice) but by the most humble, and sincere Acknowledgment of your own Corruption,

ruption, and wretched State. Fly to this, *your only Plea*, instantly, and as an Act of the Almighty's Grace, plead it solemnly, plead it continually:—Are you at a Loss for a *Form*? Lo! a short, but most important Addition to *that* of the Publican (see *Luke* xviii. 13.) may well be the *first*, “God be merciful to me a Sinner, for the Sake,” and through the Merits, of my only Saviour, and “Redeemer Jesus Christ!”—Great and very prevailing is the *natural* Eloquence of a truly broken and contrite Heart, howsoever conceived, and expressed.—Let me again urge you to make this *your Plea*, and plead it *immediately*: God only knows, how *few* the Moments may be, in which you will have *Room* to plead it, before you are called to *Judgment*;—to *that* Judgment, which will teach the *haughtiest* Sinner, what a “fearful Thing” it is to fall into the Hands of the living God *; and “compel him to cry to the Mountains to fall upon him, and the Rocks to cover him,” from that far more dreadful Sentence, “*Depart from me, ye cursed, into everlasting Fire.*”

Here I think it very necessary to *add*, in Order to prevent *Mistakes*, that this deep Humiliation, and solemn Application to the Mercy of God, through Christ, is appointed by *him*, as the Evidence of our thorough Conviction, and deep Sense of our own Wants, and Unworthiness; which is a *previous*, and *necessary* Qualification for the Reception of his Grace. Being thus *humbled*, and thus *applying to Heaven*, we shall receive the necessary Supplies of divine Assistance to subdue the *Dominion* of Sin in our Hearts, and to animate us to the *Practice* of *universal* Righteousness, and *true* Holiness; (that Divine Principle) without the *sincere* Prevalency of which “no” “Man shall see the Lord †:” Holiness, I say, the great End of the *Gospel*, as well as the *Law*;—to produce and advance which, the *Grace* of God through Jesus Christ, has been revealed and imparted to us.

Now, if with this Sense of your own *Weakness*, and *Wants*, and a firm *Faith* in Jesus Christ and his *Gospel*,

* Heb. x. 31.

† Heb. xii. 14.

which is styled by the Apostle "*the Power of God unto Salvation to everyone that believeth*," if thus grounded you conscientiously guard against all *known Sin*, and be truly sorry when you fall into any by *Infirmity*, or *Surprise*;—and in such a Case, apply *immediately* to the *Mercy* of God, through the *Merits* of Christ, for your Pardon, with renewed Resolutions against Sin for the future, and hearty Desires, that God would preserve you by his Grace from all Impiety; then *indeed* you are a *real Christian*;—And I should be sorry, if any thing I have here written should be the Means of giving you the least Distress.

Weigh this Matter therefore impartially; weigh it with the strictest Attention; for, if this be not your Character, be assured you are an unpardoned Sinner;—you are under the Curse of God's Law;—and you must believe, repent, and be reformed;—The *whole Temper* of your *Heart*, and the *whole Course* of your *Life* *, must be *changed*, or you must perish for ever.—Take it not as resting on the Authority of a weak and fallible Mortal, but as the Decision of our divine Master himself, *the faithful, and the true Witness*; who has expressly said, and solemnly repeated it, "Except ye *repent*, ye shall all likewise perish †;—He that *believeth not*, is condemned already, and the Wrath of God abideth on him ‡; and the Wicked shall go away into everlasting Punishment §."

* John iii. 3.

† Luke xiii. 3.

‡ John iii. 18, 36.

§ Matt. xxv. 46.

§ "Now on the *Whole* what can a *careless debauched Person* say to these Things? Though he *sturdily* bears up at *present* against these Impressions, can He think, that He shall *always* be able to brave it out against God, and his own Conscience? Can He suppose, that He shall not (at least in the *last Hours* of his Life) condemn Himself with *very dismal Reflections* on the Folly of his Sin, and the terrible Foreboding of its Punishment; as others, equally *unthinking* and *unhappy*, have done before him?—Too many there are, who *slight Religion* in their *Health* and *Prosperity*, though they cannot but *esteem* it in *Time of Danger*, and *Death*."

See Page 55. of that *alarming little Book*, Dr. WOODWARD'S *Fair Warning to a careless World*—in which He has collected the Sentiments of the *most eminent Men*, in their *serious*, or *dying Hours*.

If

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*Serious Advice
to the Self-con-
victed.*

If your Heart condemn you on this Examination, I entreat you, by the *Mercies* of God on *one* Hand, and the *Terrors* of the Lord on the *other*,—and by the *Worth* of your immortal Souls, that you immediately, and earnestly, *supplicate* the Almighty for *Pardon*, and *Grace* through our only Mediator Jesus Christ, and that you make your Application to *some*, whom you have *Reason* to believe are *themselves* acquainted with *vital* Religion; and especially to some *Clergymen*, whose tender Concern for your immortal Welfare, may make him *willing* to give you the Instruction, and Assistance, which your Circumstances require; lest this Illness should end in Death, and Death in your *final* Condemnation, and *irrecoverable* Ruin.

In the mean Time, let me observe for your *Encouragement*, that there is Reason to hope, that a compassionate God intends to prevent it, by this *seasonable Affliction*; and that, as the Apostle says, *You are chastened that you may not be condemned with the impenitent World**.—Improve these tender Moments; improve the Advantages you now enjoy; and it is not improbable, but it may appear, that you were brought into this *Infirmity*, that your Abode and Relief *here*, might be the Means of bringing you to *Heaven*.

*Address to the
sincere Chris-
tian.*

I speak this to you on a Supposition of your being under the Conviction either of a profligate, or a careless, and lukewarm State of Life: But I would *rather* hope, that this little Tract may fall into the Hands of *many*, who are become acquainted with *real* Religion; and that I may address my Reader, as a Child of God, whom he chastises in special Love; as a “*Branch in Christ, which bears Fruit, and which he purges, and prunes, with the sharp Knife of Affliction, that you may bring forth more Fruit* †.”

*To improve this
Retirement for
Self-Knowledge.*

In this Case, I would urge you *wisely* to improve the Opportunity of your *present Retirement* from the Labours of your Calling.—You have now vacant Days—and, perhaps too, sleepless Nights,—spent in Silence on a Bed

* 1 Cor. xi. 32.

† John xv. 2.

of Sickness, or of Pain.—Use these *tedious*, but *precious* Hours in examining your own Heart, and in *searching and trying your Ways**, that you may learn the special *Design* of Providence in this Dispensation: Recollect what *Duties* you have been most accustomed to neglect in the Place, and Relation, in which you are fixed; and what *Temptations* have been most ready to prevail on you; and, in some *lamented* Instances, to draw you aside for *Him*, whose Goodness, Forbearance and Mercy, you had so often experienced.

Lift up your Heart to God, from time to time; and say humbly, whilst you are bearing his *Chastisement*, “shew me where—
“fore thou contendest with me†.—What
“I know not, teach thou me, and where—
“in I have done Iniquity, may I do so no more‡.”—Yield yourself with a true *filial* Submission to the Rod of your heavenly *Father*:—Bear it patiently||;—Bear it thankfully:—Let thoughts of God’s unspeakable *Love* to you in *Christ*, and of your most unfeigned *Love*, and entire Submission to *Him*, as your *Father*, mingle themselves with all you suffer from his Hand;—and labour earnestly, that whether the Health of your *Body* be recovered, or continue to decline more and more, the

* Lamentat. iii. 40.

† Job x. 2.

‡ Job xxxiv. 32.

|| The common Language of ignorant, and indecent Minds, which we daily hear, is of this Kind: “I *must* bear the Pain; or
“I *must* submit to the Affliction, under which I now lie, because
“I cannot help it.”—I know there is no Remedy, and therefore I
“*must* strive to bear it as well as I can.”—An *Heathen* might say all this, and more; but it is by no Means the Voice of a *Christian*, or a Proof of that Resignation to the Will of God, and Submission to his *fatherly* Corrections, which becomes the Duty of every sincere Professor of Christianity.—Those, who love God, will obey Him; not because they *must*, but because they think it *right*; not doubting the friendly Intentions of the Almighty Parent in thus afflicting them; and that it is as much for their *spiritual* Welfare, as taking a Medicine by the Direction of a judicious Physician would be for their *bodily* Health.—The Language therefore of the real *Christian* is,

“Speak, Lord, and so assist me, that I may *cheerfully* obey,

“Strike, Lord, and so assist me, that I may *patiently* bear.”

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Health of your *Mind* may be greatly promoted by this Course of Discipline, and by every Day of it.

The *Particulars* here advised would in the main equally suit you under your *present Affliction*, if you lay on your *own Bed*, in your *own Chamber*, and had the requisite Supports, and Assistances ministered to you, at your *own Expence*. But let it be remembered that I am now speaking to you, as a *Patient in an Infirmary*:—A Place, where (as I have hinted to you already,) you are surrounded with many *Mercies*; and with many *Objects*, and *Circumstances*, which, if it be not your own Fault, may greatly contribute to your *particular Instruction*.

SECTION II.

ADVICE to a PATIENT, considering Him as in a Place, where He is daily receiving many Mercies.

Several Mercies enumerated.

YOU are in a Place, where you are surrounded with many *Mercies*; for which therefore you ought to be *very thankful*;—*thankful* to God, as well as to your *humane Benefactors*.—You have convenient Lodging, an easy warm Bed, a good *House* around you, to shelter you from the *Inclemency* of the Weather; an *Inclemency*, by which Distempers in a *Cottage* are, at *some Seasons* of the Year, rendered much more dangerous, and painful, than they would otherwise be.—You have Attendants to wait on you, as your *Necessities* require, in the Night, as well as in the Day.—You have Food sufficient and proper;—such as may comfort and support Nature, without feeding your Distemper.—And then you have the *most suitable Medicines*, in their *greatest Perfection*, prescribed by *Physicians*, judged (by those, who have consigned this Office to them) to be of *approved Skill* and *Experience*:—Nor can they be under the least Temptation to overload you with them; a Circumstance which is of no *small Importance*.—These Gentlemen visit you at *stated Seasons*; and are *always* ready to attend you, if an *extraordinary Circumstance* in your Case should make it necessary.

If you are wounded, or under the Agony of a broken Bone, or in other Circumstances, that require the important Aid of *Surgeons*, there are likewise some of that useful and necessary Profession, ready to attend you with their Assistance;—which would else, perhaps, have been so expensive, that you might have been ruined by procuring it, or have perished for *Want* of it.—So that, *on the Whole*, such, as are in a superior Situation, if they have not a great *Command* over themselves, and are not so happy, as to fall into *very faithful* Hands, may want many of those *Advantages*, which you have *here* for your Comfort and Recovery.

Have you therefore not *abundant* Reason to be thankful to your Benefactors (and *above all* to GOD) for these good Things; and for that happy State, into which, amidst all your *Afflictions*, you are now brought?—I say, *above all*, to GOD; because it is *He*, who gives *Them* a Power to help you, and a Will to do it.—It is *He*, who encourages them to go on from Year to Year, with *renewed* Expence, and to take such frequent Trouble in Attendance, as many of them do, on no other Consideration, than that of being beneficial to you.

Methinks, *in this* View, you should be praising God every Day, and every Day intreating, that *his Blessing* may abundantly rest on those, whom *He* has made, *in these Instances*, the Instruments of his *Goodness* to you.—And indeed you should be *very thankful* to him, not only on your own Account, but on that of *others*. *Poor*, as you are, I could earnestly wish, that you might be *rich* in the Grace of Christian Charity; and if you are so, you will be concerned for *others*, as well as for *yourself*.—You will rejoice, and be thankful for the Relief, which every Patient in the *Infirmity*, or belonging to it, receives by this useful *Foundation*:—It will delight and comfort you to think how many such *Houses of Mercy* there are in our Nation; how many Thousands have been already relieved, and recovered by Means of them; and what a Probability there is, that in future Times they may be more *numerous*, and more *useful* too, by gaining Experience in the *Art of doing Good*:—And your opening Mind

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Mind (if it be formed *aright*) will rejoice in the Prospect of Relief and Comfort to those, who are yet unborn.

With due Expression of Gratitude.

If you have any Spark of *Gratitude* to God, for your *own* Share in this merciful Provision, you will also be enquiring what

Return you should make?—The Answer is easy.—Truly, the most acceptable Thing both to God and Man, which you can do in your *present* Circumstances, is to endeavour to *improve*, as much as possible, all the *Advantages*, which you *here* enjoy both for *Body* and *Soul*.—Do not therefore, as some *foolishly* do, neglect this Opportunity, and so disappoint the charitable Designs, and Efforts of your *best* Friends.

All Advantages to be improved for your Recovery,

It is less necessary for me to urge you to make the *best Use* of the Advantages, you enjoy, for the *Recovery* of your Health, not only as it may reasonably be *supposed* you will do it; but as (according to the Rules of such Places as these) any great and visible Irregularity will not be endured:—Yet there are little *mischievous* Artifices, which some Patients will practise, and which may now and then pass undiscovered;—especially to procure what may be improper for them to eat or drink, which you ought conscientiously to avoid; for as it would be hurting *yourselves*, and perplexing your *Physician*, so it would be grossly abusing the Charity, of which you have sought to partake, either to omit what you are appointed to do, or to do *that*, which out of a tender Regard to *your* Benefit, and that of *others* is forbidden.

and for your Salvation.

But what I have now chiefly in View is to urge you to a diligent *Care* in improving every Opportunity for the Benefit of your *Souls*; which (whatsoever the *Degree* may be) are unquestionably *more*, or *less* distempered; and, being of infinitely greater Value, than your *Bodies*, demand that sovereign and necessary Cure, which Religion *alone* can afford.

You will have in this *Infirmity* frequent Opportunities of hearing, or reading the Scriptures, and other good Books,

Five Religious Opportunities in a well-regulated Infirmary, namely,

Books, of attending Prayers, Sermons, and Sacraments, and of conversing with some spiritual Guide.—If all these be duly improved, you may have Reason to bless God for every one of them.

Reading.

You have *Bibles* in each Ward: Let them not lie neglected.—If you are able, read them *yourself*; or else get *another* to read them to you: But daily, one Way or other, keep up an Acquaintance with the Contents of that *divine Book*, as you have Opportunity, and the State of your Health will permit.—Above all, be mindful to read such Portions of Scripture, as are most suitable to *your own Case*; and, lest you should be at a Loss where to find proper Passages, I have pointed out the following, as *particularly* fit for the Perusal, and most serious Consideration of the Sick; especially those in an Infirmary:—And before you begin to read them, always make Use of the *Collect** for the second Sunday in *Advent*; or some such Prayer.—Suitable Ejaculations too, while you read, will not, I hope, be forgotten.

The Book of *Job*.

Psalms VI.

XXII.

XXX.

XXXII.

XXXIV.

XXXVIII.

XLI.

XLIX.

L.

LI.

LXXI.

Psalms LXXIII.

LXXVII.

LXXXVIII.

XC.

CII.

CIII.

CVII.

CXVI.

CXXX.

CXXXIX.

CXLV.

Ecclesiastes XII.

* THE COLLECT.

"Blessed God, who hast caused all holy Scripture to be written for our Learning, grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word, I may embrace, and ever hold fast the blessed Hope of everlasting Life, which thou hast given me in our Saviour Jesus Christ. AMEN."

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<i>Isaiah</i> XXV.	<i>Ephesians</i> V.
XXVI.	VI.
LIII.	<i>Philippians</i> I.
<i>Jeremiah</i> II.	III.
III.	<i>1 Thessalon.</i> I.
XXXI.	V.
<i>The Book of Lamentations.</i>	<i>Hebrews</i> XI.
<i>Hosea</i> VI.	XII.
XIV.	XIII.
<i>Micah</i> VII.	<i>James</i> I.
	<i>1 Peter</i> I.
<i>Matthew</i> XXV.	III.
XXVI.	IV.
XXVII.	<i>2 Peter</i> III.
<i>Romans</i> V.	<i>1 John</i> I.
VIII.	II.
XII.	III.
<i>1 Corinth.</i> XV.	<i>Revelat.</i> II.
<i>2 Corinth.</i> IV.	III.
V.	XXI.
XI.	XXII.

To apply, and profit by these Chapters, will demand the same Care and Attention on your Parts, as was required on mine to collect them.—Let me therefore intreat you by no Means to pass over them with Disregard, or Indifference. They are of the utmost importance to you: Consider them as such:—Pause on them:—Take some weighty, and comfortable Verse to lay up in your Memory, that you may meditate on it by Night, as well as by Day.—The Texts of Scripture, which, in several Infirmaryes, are written on the Walls, in the respective Wards, may, by the Blessing of God, be very useful, if thus seriously read, and frequently made the Subject of your Meditation.

But, besides your principal and constant Instructor the Bible, you will stand in need of other pious Books, the judicious Choice of which, is of much greater Consequence, than (considering your Education) you can be supposed to apprehend.

Some

Some of this Kind you probably may have of your own, or you may have an Opportunity of borrowing such.—Excellent Instructions are to be drawn from them; and when you have obtained such, as you apprehend may best supply your Wants, let me intreat you to make frequent Use of them.—Particularly remember that Books, which contain *Forms* * of Prayer, are not to be read only at the Time of your Devotions, but you are to study them carefully; to acquaint yourself with the true Sense and Meaning of every Expression, that you may understand clearly what you ask, or what you utter, and why? without which your Prayers will be but vain Babblings.

It is true if you are confined to your Bed, by any acute Illness, which requires † Rest, and will not admit of attentive Thoughts, Reading must be impracticable.—But there are so many Patients in other Circumstances, that I thought this Advice very proper for them; especially as the inactive State, to which they are necessitated by their Condition, may be a Means of contracting an Habit of Idleness, if they should not be directed to some useful sedentary Employment; and if a Number be capable of sitting to any Kind of Work together, (which is often the Case) then one, who can read well, may read to the rest, while they follow their Business; but not with so loud a Voice as to disturb any, to whom that might be prejudicial; all which may be left to the Judgment of the Matron; and it may by the Blessing of God, be productive of good Effects.

You will hear Prayers, suited to the Generality of Patients, read in your Wards several

* Such as Bishop Gibson on Family Devotion, Jenks's Devotions, or Dr. Leland's Forms of Devotion.

† Though such as are in a State of great Weakness are incapable of doing any Thing, they ought to remember that there are passive as well as active Duties; that is to say, they may glorify God, and give Proofs of Obedience, not only by Doing, but by Suffering. The Soldier of Christ is not always in Action, but sometimes appointed to remain still, and to watch, in the appointed Station; and blessed is that Servant, whom his Lord at his coming shall find so doing,

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Times in a Week :—Weigh them *diligently* :—Endeavour to keep your Mind *attentive* to every Sentence ; and strive to make every Prayer your own, by offering it up to God with Faith, Humility, and Devotion ; always remembering, that whatever Prayers you may *hear*, or even *speak*, they are not your Prayers, unless they express the real Sentiments of your own Soul, before that God, who searches all Hearts, and tries the Reins of the Children of Men ;—and is greatly displeased with those, who draw nigh unto him with their Mouth, and honour him with their Lips, while their Hearts * are far from him. Such Pretences to Prayer, are an Abomination to the Lord.

If the particular Method of public Worship here should be something different from that to which you have been accustomed, make no unnecessary Exceptions, but be thankful for the Advantages you have, and endeavour to make the best Use of them.—Such Places as these, are not proper Scenes for Disputes about Religion ; nor are the Days of Affliction proper Seasons for them.

The Faith of all real Christians is principally the same, as to the grand Articles of it.—The Blessings which we ask of God, are the same ; (namely) That He would pardon our Sins ; cleanse our Hearts by his Holy Spirit ; and enable us, through a Principle of Faith and Love, to live soberly as to ourselves, righteously as to our Neighbour, godly † as to our heavenly Father ; and so to improve all our Enjoyments and Afflictions, that we may all be fit for Heaven, and at last may all meet there.

These are Sentiments, to which every good Man can join ; and at the End of which he will be sure to put his hearty AMEN : For indeed he ought never to withhold it, when he has an Opportunity of joining in such Petitions, as express the very Vitals of Religion ; whether these Expressions are, or are not, in frequent Use in the several Congregations, with whom he has usually associated.

If Sermons should be preached in the Infirmary (as it may reasonably be supposed they often will) observe especially what is most suitable to your

* Matt. xv. 8.

† Titus ii. 12.

your Case; lift up your Heart to God for a Blessing before the Discourse *begins*, and when it is *ended*; and, if you have an Opportunity of conversing with other Patients, be ready to *talk* on what you have heard, in an *humble, thankful Manner*, that you may acquire some Benefit by it, and retain any serious Impressions, which may have been made on you.

As for the Sacrament of the Lord's Supper, it is no doubt an useful and excellent Ordinance, admirably fitted to administer Consolation, and Establishment to Christians under *all* their Trials; to awaken their Graces; and to confirm their good Resolutions, by reminding them of the *Atonement* of Christ, and by representing his *dying Love*.

But I beseech, and charge you, that you do not attend the Sacrament in a careless Manner; or as if you thought it would work, like a *Charm*; and that the *outward* Performance of that Action would be of any Significancy to your Salvation, unless it be attended with a *lively Faith* * in CHRIST; *unfeigned* Repentance for all your Sins; and sincere Purposes of *better* Obedience.—On these Principles you are to regard it,

As a REMEMBRANCE of the Death of Christ: particularly his Sufferings in his Character, in his Body, and in his Soul for your Sake,

As a SEAL of the Covenant, which is confirmed in this holy Solemnity, and by which all true Believers are entitled to every Blessing:—particularly pardon of Sin; Assistance of the Holy Spirit; and eternal Life.

As a BADGE of your Christian Love † to all your Brethren in Christ, however they may be distinguished from each other in their different Forms of Professions, or Ranks in Life: particularly acknowledging yourselves, in the most solemn Manner to be the Children of one Almighty Father; redeemed by one Saviour; and Heirs of one, and the same immortal Glory.

Reflect on these Ends and Purposes, that you may see how far you desire to comply with them:—Examine yourself, as to the Truth of Religion, in your Heart;—

* Heb. iv. 2.

† John xiii. 35.

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and your Advance, or Decline in it.—Meditate on the *Death of Christ*;—Read those Portions of Scripture, which describe his * *Sufferings*; or especially refer to them; and join to these the Assistance of the best human Writers, which you can procure †.—But, above all, endeavour to bring with you, to the Table of the Lord, that *Humility*, and *Faith*, that *Love*, and *Devotion*, which may make your Attendance acceptable to *Christ*, and useful to *yourself*.

And when you have received the Communion, endeavour to carry it in your Memory, and *Heart continually*, and bear your *Afflictions* like one, who has seen the Representation of a suffering Saviour; who has received such Favours from him; and lies under such *great*, and *solemn Obligations* to serve him *faithfully* during the Remainder of your Life.

At such Times especially (though not at such Times only) it will be your great Wisdom to make Use of the Opportunity you may have for conversing with some *spiritual Guide*.—The

* See particularly *Matt. xxvi. xxvii. Mark xv. Luke xxii. xxiii. John xviii. xxi.*

† See Dr. *Wilson* (the late Bishop of *Man*) on the Lord's Supper. As there are few religious Subjects, which have been more frequently handled (and perhaps I might add *less understood*) than the Sacrament, I would here recommend THIS; which I sincerely wish in the Hands of every Communicant; especially of Patients in the Infirmarys. I prefer *this*, as it is plain, and easily understood; as there are several *concise*, and *affecting* Meditations on some *pertinent* Texts of Scripture; as the Questions proposed for *Self-Examination* are immediately founded on the ANSWER so properly given at the End of our Church Catechism to that important QUESTION, "What is required of them, who come to the *Lord's Supper*?" [See Bishop of *Man* on that Subject, Page 26.] And as the *whole Communion Service* is there printed in a large Letter, with *useful* Directions, and *suitable* Ejaculations on the Sides. It is therefore well calculated to prevent the Inconvenience, and Confusion, to which a Communicant is liable (and which I have often observed with Concern) when He is obliged to turn backwards and forwards from the *Common Prayer Book* to his *Sacrament Book*, at a Time when the Thoughts should be all Attention to the Words of the Minister. Whereas this Book of *Bishop Wilson* would help devout Minds, without drawing them off from the *Duty*, in which they ought to be wholly employed.

Minister,

Minister, who officiates, (if he be that worthy Man, whom I hope you will *always* find him) will not look on you with Indifference; or be less solicitous about your eternal State, because you are *poor*; well knowing, that every Soul is equally valuable in the Sight of its Creator; and that there is "*One thing needful*" in every Station of Life, from the highest to the lowest.

That done, the poorest can no Wants endure,
But *that not done*, the richest must be poor.

Nay more, such a Minister will not content Himself with reading the *Forms of Prayer*; or going through other outward Parts of Worship: But He will be glad to converse with every *Person* of the *Infirmary*, as Necessity may require, and his other Engagements permit.—It will be the very Joy of his Heart to see, that you are impressed with the Hand of God, *while it is smiting you*;* and that you will give him an *Opportunity* of contributing to your *Improvement* in divine Knowledge, and Christian Piety.—He will gladly deny himself in some agreeable Visits abroad, or entertaining Studies at home, that he may, by this humble Office of Christian Charity, contribute to the Glory of God, and the Salvation of a Soul, which is to exist for ever.

And, besides the Assistance you may receive from Him, who is so kind as to give you his *stated* Attendance, occasional Access will not be denied to the Minister of your own *Parish*, or Congregation†, who, (if He be within Reach, and understand his own *Duty* and *Interest*) will be glad of an Opportunity of visiting you, and conversing seriously with you.—He will even bless God with all his Heart, for it, both as it may be the Means of *present* Service, and may open a Prospect, in case you should recover, of his *greater* Usefulness to you in the Course of his future Ministry: And consequently will farther establish his Title to that *invaluable* Promise, and that *distinguished*

* 1 Sam. xxvi. 10.

† Care is taken, that Patients of all *Persuasions* may be so disposed, as to be attended in the Manner they desire. See *Northampton Infirmary Statutes*, Page 46.

Reward, "They, that turn many to Righteousness, shall shine like Stars in the Firmament." *Dan. xii. 3.*

Make a *proper Use* of this *happy Concurrence* of Circumstances.—Lay open to the one, or the other, or *both*, the State of your Mind.—Hear their *Advices, Instructions, and Prayers*; and express an *unfeigned Gratitude* to them for all the *kind Offices*, which they are *ever ready* to do you, in these Circumstances of *Humiliation, and Distress*.

I farther reminded you, in the Beginning of this little Treatise, that as there are many *Mercies*, which you receive here, so also it is a Place, where you are surrounded with many *Objects, and Circumstances*, which may be *very useful* to you, if it be not your own Fault.

SECTION III.

Advice to a Patient, *considering Him, as surrounded with several instructive Objects, and Circumstances.*

Advice on seeing Spectacles of Distress.

YOU see around you many under great and heavy Afflictions, perhaps much greater, than your own:—And in *all*, that you see, and in *all*, that you feel, you may perceive the sad Consequences, and Effects of *Sin*. It is *Sin*, which has, as it were, turned the World into one great *Infirmity*.—It is *Sin*, which has introduced all the Evils, which we experience, and which we behold.—It is *Sin*, which forces the *compassionate Father of Men* to have Recourse to such smarting Rods, to humble and reform his *thoughtless, foolish, rebellious Children*. Lay it to *Heart* and pray earnestly, that God would bless all these Things to you, and to your Fellow-Sufferers.

Think likewise of the infinite Love, and Compassion of the LORD JESUS CHRIST, in bearing far more severe Pains, and Torments for you, than you now feel, or than any of your *Fellow-Patients* endure.—And once more think, if the chastising Strokes of God's Rod be so painful and grievous here, what must the Fierceness of his Wrath in Hell be?—What must those miserable Spirits endure, whom

God

God has for ever cast away from his Presence*?—who are tormented in that Flame† prepared for the Devil and his Angels‡;—who have no Eye to pity them; no Hand to relieve them; and no Hope of being released, even by Death itself; which they invoke, and it flies from them||.—Oh how agonizing the Consideration! that Time and Death are fled from their Call; and that Despair and Horror must be their Portion for evermore.

Learn *Patience* under your own Afflictions, when you see others, perhaps, so much worse than yourself; or it may be, languishing, while you are recovering; growing worse instead of better, under the most proper Applications, and drawing near to the Grave. You may perhaps see some poor Creatures under the Necessity of losing precious, and useful Limbs for the Preservation of their Lives.—Learn then, from every sad Spectacle of this Kind, to reflect how much more reasonable it is to give up the dearest Lusts, when they threaten, as most certainly they all threaten, the Life of our SOULS;—how well is it worth our while to cut off a Right Hand, or pluck out a Right Eye§, rather than by criminal Indulgence to bring Ruin on ourselves, and be cast into Hell, where, as OUR LORD tells us (thrice, within the Compass of six Verses) their Worm dieth not, and (as He testifies five Times within the same Compass) that the Fire is not quenched. Mark ix. 43, 44, 45, 46, 47, 48.

You have likewise Spectacles of Mortality perhaps near you; Death may come into the very Ward, in which you are lodged, and you may see a dead Corpse, lying for a little while in the very next Bed⋄.—Oh! lay it to Heart:—Look upon that awful Sight; and think what is become of the Soul, which lately dwelt

* Psalm li. 11.

† Luke xvi. 24.

‡ Matt. xxv. 41.

|| Rev. ix. 6.

§ Matt. v. 29.

⋄ It is well known, that it is usual in *Infirmaries* very quickly to remove Corpses into the *Dead House*, to prevent the Inconvenience, which might arise from their continuing long among the Patients.—Nevertheless, while the Spectacle is before their Eyes, it is so affecting, that I could not refrain from mentioning it.

in that *forsaken* Clay!—What a great *Change* has it *already* proved! An Hour or two ago it was with *you*, and its Fellow-Patients;—but *now* it is with *Angels*, or with *Devils*,—triumphing in the Presence of *CHRIST*, or bemoaning itself in *Chains of Darknefs*. “So (may you say to yourself) so must I in a *little While*, even though God should bless the *Means* of my Recovery from my *present Illness*; so must I in a *few Years*, and perhaps in a *few Days*, lie *cold* among the Dead;—and so must this immortal *SOUL*, this *too much neglected SPIRIT* of mine, be an everlasting Inhabitant of *Heaven*, or of *Hell*.—Lord, quicken me by this awful Providence,—and *so teach me to number my Days*, that I may apply my *Heart* unto true * *Wisdom*.

Advice on having Opportunities of doing Good.

Once more *consider*, that the Providence of God has brought you into a Place, where, perhaps, you may have an Opportunity of *doing Good*; which you should *most joyfully* embrace, to the utmost of your Power.—How ill soever you are, you may perhaps *do some Good*: As by being an Example of *Patience*, and of *Gratitude*;—by a quiet Submission to God’s Hand;—by a thankful Compliance with all the Methods of Cure; and by behaving with a *becoming Respect* to those, who have the *Care* of you;—endeavouring to make *that Care*, as light and easy to them, as you can, and to give them as little *Trouble*, as possible.

Advice in Case of Amendment.

If it please God, that you *recover a little*, or if under your *Illness* you are capable of moving about, which is often the Case, there are many *other Ways*, by which you may, perhaps, be useful in the *Infirmity*.—For *Instance*,—by *Reading* to others;—and by teaching them to read; by learning some of them to write, and cast *Accompts*; or by instructing them in the *Catechism*, &c.—by *Working* for them;—or by *Assisting*, which in Duty you *ought*, under the Direction of the *Matron*, in attending upon *others*;—and by taking proper *Times*, and *Seasons* of *speaking* to your Fellow-Patients; *comforting* them under their Pains

and Sorrows, by *advising* them for their spiritual Good;—and by cautioning them *tenderly*, and *affectionately* against any Thing, which you see *amiss* in their Conduct.—You will yourself find the *Pleasure*, the *Benefit*, the *Reward* of this; and therefore you will not think I have improperly added *this* to the *other* Circumstances, which may be *useful* to you, if it be not your own Fault.

Advice if no Relief should be obtained. If you find no *immediate* Benefit by the Method used for your Recovery, be not *impatient*;—Nor by any Means *envy* such as *do*. Suspect not the *Skill*, or the *Integrity* of those, who have the Care of you; for the *Physicians* of *Princes* are often *unsuccessful*; and even the *royal Patient* grows worse and worse under their Care;—nay, the *most judicious* PHYSICIANS THEMSELVES are at last obliged to submit to Death.—If therefore you receive any Benefit, be *very thankful* to God for it, though the Amendment be ever so small;—or if *no Relief can be obtained**, yet remember, that it is *God's Will*;—what *He* orders (who is *wise*, as well as *good*) is always *best*;—to which if you submit, and endeavour to improve the Dispensations of his Providences, it will be, in the End, to your *everlasting Advantage*.

* If this should be the Case of the *irreligious*, surely they should not delay an Hour, or a Moment; but *instantly* prepare for the unavoidable, or approaching change.—If of the *religious*, they will know the Value of the following PROMISES, namely, "*Fear thou not, for I am with thee: Be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the Right Hand of my Righteousness.*" See Isaiah xli. 10. "*Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me, thy Rod and thy Staff comfort me.*" See Psalm xxiii. 4. "*My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.*" See Psalm lxxiii. 26. "*Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ.*" See 1 Cor. xv. 57.

These comfortable, and precious *Promises*, if fixed in the Memory, and rendered *familiar* to the Mind, will, I doubt not, revive the Heart, when no Cordial can support the *sinking Body*.

Advice in Case of Recovery. But, if you should *recover*, be not *unmindful*, when you leave the *Infirmary*, to report what *Good* you have seen, and received there, with *Thankfulness*: Particularly for some Time after you have received this Benefit, return *Thanks to God* for your Recovery; using the Prayer for this Purpose, inserted at the End of this Treatise; or any other to the same Effect.—And as for what may have been *amiss* (which I hope in *such* Societies will be *very little*) blaze it not abroad, to promote a *Prejudice* against such Places, which would be *very ungrateful*, and *very mischievous*; but give proper *Hints* of it in the first Place to the officers, or superior Servants within the House; and, if that should not be found sufficient, then to the Governors or Trustees, who will always have it in their Power to rectify what has *really* been wrong.—Such respectful Remonstrances will then be *well taken*, and may be the Means of doing a general Good.

Advice on Dismission. And it is very probable you will, at your going out of the *Infirmary*, have some little *Treatises* given you, suitable to the Circumstances of your Recovery: Read them with *Diligence* and *Care*;—lay the Contents seriously to Heart:—and charge it on your Conscience, that you *never, never*, forget “*the Vows you have made in Trouble**,” and the merciful Hand that has brought you out of it.

THE FRIENDLY ADVICE † you are now reading, which will still remain in your Possession, may have its *future*, as well as *present Use*;—and I hope it will be made much

* Psalm lxxv. 14.

† This *Friendly Advice to a Patient*, and the *Spiritual Directions* for the Uninstructed, are given away at the *Northampton Infirmary* (and at several others) to all the *Out*, as well as *In-Patients*, on their Admission, by the Chairman, who strictly enjoins them to make a proper *Use* of these little Tracts; not only *while* they continue *PATIENTS*, but *so long* as it shall please God to spare their Lives *after* they are discharged.

Bishop *Gibson's* *SERIOUS Advice* to Persons lately recovered from *Sickness*, is likewise given away at *this Infirmary*, (and at several others,) to all such Patients, as have received a *Cure* there.

more

more *familiar* to your Mind by *continued* Use.—One of the first good Effects of which will certainly be your constant Attendance (at least weekly) on *Public Ordinances*;—and especially the *Sacrament*; for you will easily perceive, that *many* of the Thoughts *here* suggested will have a Tendency both to convince you of the *Importance* of such Institutions; and to prepare you for an *Improvement* of them, agreeable to the great Purposes designed in their Appointment.

To conclude—This is *plain* but *serious*,
The Conclusion. and I hope *suitable*, Advice. I once more

recommend it to your *attentive*, and *repeated* Perusal, hoping it may engage your *particular* Regard, as coming from the Hand of a *Physician*;—a Consideration, methinks, which should at least affect those Patients, who are under *my personal* Care.—At the same Time, I recommend you to the Protection and Blessing of Heaven—heartily wishing your Recovery from your Illness, if it be the *Will* of an all-wise and gracious God; and (however *that* may be) a religious *Improvement* of these “*comparatively light* Afflictions, which are but for a Moment, *that* they may work out for you a far more exceeding, and eternal Weight of Glory.” 2 Cor. iv. 17.

To have contributed in *any* Degree to so excellent an *End*, will be at once my Delight, and Reward.—I tenderly commiserate your Calamity; I regard you as a Partaker of the same human Nature, and Christian Profession; I desire to approve myself your *sincere* Well-wisher, by every Office of Humanity, and Charity within my Power; and have therefore for *your* Good, and as what I apprehend to be *my* Duty, given you this very important, and very friendly *Advice*: In the strict Observance of which you will promote *your own* most valuable Interests, and *my* inexpressible Satisfaction. This is a Return, which I may reasonably expect on *your* Part, and I *here request* it of you;—and may God Almighty assist with his *Blessing* the Endeavours on *both* Sides, that in the great Day of Accounts, *neither* of them may be found *fruitless*.

Northampton,
 July 9, 1748.

JAMES STONHOUSE.

The Whole of this ADVICE reviewed, and summed up in a PRAYER.

*Submission and
Confession.*

ALmighty God, the Father of our Lord Jesus Christ, I adore thee, as the wise and gracious Governor of all thy Creatures, and the sovereign Disposer of all Events.—I acknowledge *thy Hand in the Afflictions*, under which I now labour; and I confess, that they are *far less, than mine Iniquities have deserved*.—May I have Wisdom, and Grace to improve the *afflicting* Stroke of thy Rod, and discern *Him*, who has appointed it; and, though *this Calamity is not joyous, but grievous*; may it hereafter bring forth in me the *peaceable Fruit of Righteousness*.

Thanksgiving. I thank thee, O LORD, that I am brought into this *Infirmity*: I praise thee for all the Accommodations, Refreshment, Comfort, and Help I *here* have: I glorify thee, that thou hast put it into the Hearts of my kind Benefactors, to provide such *Places* of Reception for those in my Circumstances. May thy *Blessing* attend all such Friends to Mankind; and mayest thou direct, and prosper all their Endeavours for my Good, and that of *others* in the same *afflicted* Condition.

*Prayer for Im-
provement of
Sickness.*

Grant, O LORD, that I may search and try my Ways, and again turn unto thee.—May I improve the Leisure of such a State, as this, to examine my own Heart; and may I be led to form a *right* Judgment of myself!—If I am yet an *unreformed* Sinner, discover to me, I beseech thee, my Danger, and my Misery; and give me by thy *renewing* Spirit, an unfeigned *Repentance* towards God, and a true *Faith* in Christ, that I may turn from every Sin, and devote myself for ever to thy Service.—If I am *already* in a State of Acceptance with thee, strengthen, I beseech thee, all my Graces more and more, and subdue all the Remainders of Sin in my Heart; and particularly, teach me Righteousness by those Things, which I now suffer.

Gra-

Prayer for Improvement of the present Advantages.

Graciously *assist* me, O God, that I may religiously *improve* all the Advantages I here enjoy; May I carefully read thy Word, thankfully receive the Admonitions of thy Ministers, heartily join in their Petitions, and devoutly remember my *Saviour's* Death, especially at the Sacrament; and may all these *Sights* of Sorrow and Distress, lead me to *reflect* on the Evil of Sin, and on the Love of *Christ*, manifested in those Sufferings, which he endured for my Sake: He went about doing Good; May I, when I have any such Opportunity *here*, embrace the Occasion with Readiness, and Thankfulness.

Prayer for Success; and for Support.

LORD, if it be thy heavenly *Will*, (for without thy Concurrence, vain is the Skill of the most judicious Physician) give *Success* to the Means employed for my Recovery, and restore me to Health, Comfort, and Usefulness again; nevertheless, if thou seekest fit, in thine *unerring* Wisdom, to *deny* my Request, "*Thy Will be done.*" Support me under the most incurable Evils, and grant, that I may not think it long to wait thy Leisure, who hast condescended to wait so long for the Return of a Sinner. Let me see *Love* in thy Rod, as well as *Justice* in all thy Dealings: And, while my *outward Man* decays, may the *inner Man* be renewed Day by Day."

For an easy and happy Death.

O LORD, if thou art pleased, that this Visitation shall be a Sickness unto Death, and that *here*, I *must* die, *prepare* me for that important Hour; give me an easy, and comfortable Passage out of this Life; and take me into thy heavenly Presence, where Sin, and Sorrow shall be no more. This, and whatever else thou seekest necessary, or expedient for me, I beseech thee to grant, for the Sake of Jesus Christ my Lord; into whose Hands I desire daily to commit my Spirit; and to whom, with Thyself and the Holy Ghost, I would ascribe everlasting Praises. Amen.

N. B. The Petitions of this Prayer are all independent one of another: so that could it be learnt by Heart, the Patient might repeat any one of them separately; and by adding his hearty Amen to it, make a short, and distinct Prayer of it without wearying himself, or distressing exhausted Nature, which frequently requires Rest.

A Prayer

A Prayer to be used during Sickness.

If the sick Person is so very ill, that He cannot read this Himself, He may desire some Friend to repeat it to Him; but He must be sure devoutly to make it his own, by adding his hearty Amen at the Conclusion of it.

ALmighty, and most righteous LORD GOD, in whose Hands are the Appointments of Life and Death, give me Grace to consider, that this my Sickness is of thy sending; and to acknowledge the Justice, as well as the Mercy, of thy Visitation, and my Sufferings. May I look up to Thee for Strength to bear, and Grace to profit by it. It comes, O God, as a Scourge for my Sins, which is to make me see, feel, and avoid them; as thy Medicine to cure my spiritual Diseases; and as thy fiery Trial, which is to prove me, and to purge away my Dross. Let it not fail, LORD, in answering these gracious Purposes. Bring to my Mind all such Considerations as may revive, succour me, and raise me above all Discouragements, and Fear. Let my Thoughts, under this Visitation, be only those of Love and Thankfulness; of Resignation and Obedience; of Humility, and Hope in thy Mercy. Give me, I beseech Thee, a full Trust in thy most gracious Promises, nor let me shew any indecent Carriage in my Afflictions, which would add to my Guilt, if I die; or to my Remorse and Shame, if I live.

Father of Mercies, pity thy sick Servant, and out of Compassion to my Weakness, lessen my Sorrows. Pardon my restless Complainings, and support me under them by thy Comforts. Direct, and recompense the Labours and Kindness of those, who charitably, and friendly attend me in my Sickness: Keep me always submissive and devout towards Thee, and no Ways impatient, or ungrateful towards those around me. May thy Blessing accompany all their Endeavours for my Good, and all the Medicines directed. Put an End, in thy due Time, to my Disease

Disease [or to my Pains] and either restore me to my Strength, Health, and Ease, granting me the Mercies of a longer Life; or else prepare me more immediately for a blessed and comfortable Death, for our LORD JESUS CHRIST's Sake, who died for my Sins, and rose again for my Justification. Amen.

A PRAYER to be used after Recovery.

Has GOD mercifully restored you to Health? Surely you cannot doubt the Obligations you lie under to be thankful for it. Shocking indeed, that out of ten Lepers cleansed, only one should return to give Glory to GOD: But take Care, that you follow not the Example of the nine, for Instances of such Ingratitude are too common. See Luke xvii. 17.— After Recovery therefore use the following, or some such Prayer.

MOST gracious and merciful GOD, the Fountain of Life, I return Thee humble and hearty Thanks for having spared the Life of thy Servant: I adore Thee, as the Author of my Cure, and praise Thee for the Success thou hast given to those Applications, which were the Means of effecting it. May I remember the Chastisements, the Instructions, and the Deliverances I have received; and may I be enabled to perform the good Resolutions I made in my Sickness. As Thou hast condescended to hearken to the Prayer of so sinful a Creature, may I call upon Thee, as long as I live. Being made whole, may I go away, and sin no more, lest a worse Thing come unto me. Having known the Bitterness of Affliction, may I pity and endeavour to relieve those, who labour under it: And may I never forget my Obligations to Thee, and the Kindness of those about me [especially to the Subscribers of this Infirmary, and my other Benefactors] whom I humbly recommend to thy continued Kindness, and everlasting Favour, through JESUS CHRIST, my LORD and SAVIOUR. Amen.

An Exhortation to a general Concurrence in promoting Christianity, as the certain Means of Happiness.

HAVING now finished the *Friendly Advice to a Patient*, I must *here* bespeak the Candour of every one (especially of the *learned* Reader, if any should condescend to examine it *minutely*) to excuse the *Imperfections*, and *Defects*, which he may meet with in this little Treatise.—I am far from the Arrogance of supposing, that *such* will not frequently occur to his Observation; but I would hope, that whatsoever is deficient, or less intelligible, than might be wished, will be supplied, explained, or enforced by the kind Offices of *benevolent Clergymen*, and other serious Christians, who may visit the *Afflicted* in our *Infirmaries*, or elsewhere; and I shall only *beg* Leave to remind my *Readers in general*, of a very obvious, but yet a very important Remark;—Namely, That to *attempt*, at least, to dissipate that Cloud of Ignorance, which has overspread the *Generality* of our Fellow-Creatures; and to let in the Light of the *Gospel* on their *benighted Minds*; to contribute, as far, as in *us* lies, within our respective Provinces, to suppress Vice; and to promote practical Religion in our *Neighbourhood*; is the *common* Concern, and not confined to a *peculiar Order* of Men.

It is in the Power of every *private* Christian to suggest *religious Hints* to his Relations, Friends, and others:—Such Hints, *judiciously* timed, may, through the Grace of God, awaken the *careless*; reclaim the vicious; and set forward an *universal Reformation*:—A Work *this* of the *utmost* Importance; both to the flourishing of our *civil* Constitution, and to the Maintenance of the *Protestant* Cause;—and, in short, to the *Whole* of our *present* and *eternal Welfare*:—A Work, which we cannot *reasonably* hope to see accomplished, without the Concurrence of *many Hands*; and which (as in the Case of a *spreading* Conflagration, or a *prevailing* Rebellion) calls aloud for *Help* from every Quarter. An holy Silence

nevertheless that Man's Duty, who suspects, he shall injure the Truth (for want of Talents, or Prudence) by endeavouring to enforce it.—He may, however, promote the Gospel in his *Practice*, by an holy Life, and Conversation.

These Considerations, and the Motives alleged in the Prefatory Advertisement, have induced me to throw in my Mite towards this great and necessary Undertaking.—I have endeavoured to obviate all *just* Censures: But there is a Disposition which *may*, which doubtless *will*, incline some to make the Design itself, and the Execution of it by a *Physician*, equally the Subjects of Ridicule.—I am far from desiring to contend with such: Let them enjoy, to the full, any Triumph, *real* or *imaginary*, over me, as the Writer: The Cause of Christianity, in which I have engaged, will be ever superior to *their* utmost Efforts; and *mine*, howsoever weak they may appear, will be abundantly repaid by that Satisfaction, which arises from the Convictions of Truth, a Fidelity to Christ, and the Consciousness of Sincerity.—May *others*, whose Influence is more extensive, exert themselves with superior Advantage; may *their* Endeavours be attended with more abundant Success; may *they* be enabled to remove the *Causes* of that Corruption, and Rebellion, which hinder the good *Effects* of Instructions, and Exhortations;—and may *all*, rich and poor, high and low, join to accomplish this momentous Design; duly reflecting, that none of us can *long* have any Opportunity of glorifying God in our Lives and Conversation; and that therefore it is highly incumbent on us to do Good, while we have it in our Power, since, “*the Night cometh when no Man can work.*”

On the Whole, let us always be mindful of these very important Truths; namely, that Modes and Forms, Habits and Ceremonies, can never be *Essentials* of Religion; but that Peace and Humility, Meekness and Charity, *are so*:—that *Guilt* is the certain Spring of Anxiety; that to be *good* is to be happy; that Increase of Goodness is Increase of Happiness; that Angels are happier than Mankind, because they are better;—

and that the *whole* System of Christianity (which is the fulfilling the Law, and the Prophets) tends to produce the utmost *Perfection* of Goodness, attainable by Mortals in *this* Life, in order to the Acquisition of eternal Life and eternal Happiness *hereafter*.—Were *these Truths* implanted deeply in all our *Hearts*, we should *soon* find such a *Reformation*, as every good Man would wish though perhaps none can *expect*.—It is our *Duty* however to *pray* for it daily; and to *promote* it to the utmost of our Power;—and I am therefore unwilling to suppose that *any* of my Readers will refuse *feverently* to unite *their* Petitions with *mine*, that the glorious God who is the Creator, and Lover of Mankind, would afford us his *all-powerful Grace*, that we may respect *these Truths*, as they deserve; that we may use the *Means* for the Attainment of that *great End*, which his infinite Goodness has proposed; and that we may, at all Times, and in all Places, be ever *careful* to do our Part towards it; always remembering “*that for this Purpose*”
 “*was the Son of God manifested, that he might destroy the*”
 “*Works of the Devil; and purify to himself a peculiar*”
 “*People zealous of good Works.*”

✎ As I have frequently been an Eye witness of the great Distress of the poor Relations of such, as have died in the Infirmary: And as nothing can be better calculated to alleviate the Affliction of the Survivors on so distressing an Occasion, I could wish, that the Governors of every Infirmary would bestow on them a little Treatise of Dr Grosvenor's, intitled, *The Mourner or the Afflicted relieved*, (Price bound Eighteen pence.)—The Expence of such a Donation would be very inconsiderable, as it is evident by the private Accounts, that the Numbers, which die annually in our Infirmarys, are very few. This valuable little Book is written in short Essays, after the Manner of the Spectator: I have for many Years kept a Number of them by me to distribute, as Opportunities offered, immediately after the Death of some of my Patients whose Families appeared to stand in need of the Consolation therein given, and who had shewn, during my Attendance, a proper Temper and Disposition to receive such a Present with Thankfulness, and to profit by the Perusal.

Presents of this Sort by any Physician might, if ill timed, rather do Harm: If made to all, without any Kind of Distinction, would be frequently considered, as impertinent, and of Course be disregarded: And therefore neither to hazard a Misconstruction of the Gift, nor Self-reproach for the Omission of it, requires some Degree of Prudence and Delicacy.

F I N I S.

